Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

VOL. VI. BOSTON, SATURDAY, DECEMBER 29, 1827. NO. 52.

POETRY.

FOR THE CHRISTIAN REGISTER.

Lines suggested by the approaching close of the Year.

The Year still lingers on its parting way,
As twilight lingers at the close of day;
And blissful thoughts, where nought of grief alloys,
The thrilling memory of a thousand joys,
Are gathering round in all the lovely hues
Fair hopes of future o'er the past diffuse.
Yet solemn feelings rush upon the heart,
Like those of friends who know they soon must part.
Those holiest hours that Friendship sanctifies,
Like stars of heaven in the memory rise;
And though such hours on swiftest pinions flew,
Yet, when they're gone, we live them o'er anew.
A heavenly rapture glows within the breast,
And thoughts of earth in calm oblivion rest.
A kindling spark of that immortal flame,
That bright shall blaze undyingly the same,
When man, from soul-depressing cares reliev'd,
A wreath of heaven's pure glory hath receiv'd.
The thrill of Friendship, loveliest of the earth,
With man it dwells, celestial was its birth,
Shall ceaseless live in ever-glowing youth,
In regions lighted by eternal truth,
Where Error ne'er the soul shall lead astray,
Nor Falsehood's mist obscure the cloudless day.
No chill is there to blight the rising glow;
The heart's warm feelings unobstructed flow.
E'en while on earth some moments such as these
The burning soul from earthly chains release,
We hear in whispers angels might employ,
This is the foretaste of celestial joy.
Around we look, there is no lowering gloom
Though man is wending towards the darksome tomb.
Around we look,—joy meets our every gaze,—
Beyond we look,—and see its clearer blaze.
Why mourn we then, since there is nought to mourn?
When life is clos'd we pass the solemn bourne:
A few fierce waves break o'er our pilgrim path,
We then are shielded from the tempest's wrath;—
And e'en amid the tempest's hottest rage,
When clashing storms the fiercest conflict wage,
Visions of heaven are brightly hovering near,
Whose rays illume the darkest clouds of fear.
To thee, our God, be all unceasing praise
The *heart's* warm flow, above all minstrel lays. X.

The following article, on the same subject as the above, is from the Pioneer of January, 1827.

ON THE CLOSE OF THE YEAR.

And art thou gone on rapid wing?
And must we now thy requiem sing?
But late, we, joyous, hail'd thy birth,
With dance, and song, and festal mirth;
And art thou now to pass away,
Unhymn'd by one poor parting lay?
And shall we to thy rival turn,
Nor hang one wreath upon thy urn?
No! though pallid may be the flowers,
Chill as the breath of thy dying hours;
And though the lay be faint and weak,
As notes from leafless bowers that break,
A timid hand would fain essay,
To thee, these parting rites to pay.

When Hope, with smiles forever bright,
First gave thee to our longing sight,
She o'er thee cast her roseate veil,
Hiding from us thy features pale;
And sweetly whispering promis'd joys,
Bade us in thy young light rejoice.
For thou, unlike the by-gone years,
Wouldst't pleasure give, undimm'd by tears;
And we, though oft before deceiv'd,
Almost her syren tales believ'd.
And shall we blame thee, if again
We find those erring hopes were vain?
Or lightly deem of days of joy,
Not quite unmingled with alloy?
Or murmur that thy life has been,
An ever-varying chequer'd scene?
Nor, ere we give the last farewell,
A moment on thy memory dwell?—

Though the fondest ties by thee have been riven,
And the mourner'r heart to madness driven;
Though the hoary head hath in dust been laid,
And the eye just op'd, hath clos'd in shade;
Though manhood's vigor hath sunk to rest,
And the sod lies cold on the mother's breast;
Though budding flowers have been nipp'd in their bloom,
And genius hath found its early tomb;
Though the prince hath left his glittering crown,
And laid his head with the peasant down;
Though the treasure of wealth its grasp hath fled,
And misfortune o'er some its gloom hath shed:
Yet not to ALL hast thou sorrow brought;
Thou hast bound the chain that love had wrought;
The wanderer has come to his native isle;
The mother hath hail'd her first-born's smile;
The patriot's deed has been crown'd with glory,
And his name enroll'd in living story.
Of wo thou hast rais'd the drooping head,
And fortune's favors on virtue shed;
Thou hast heard the lover's whisper'd vow,
And wreath'd the young bride's blushing brow;
And its laurel crown hath genius won,
And its godlike task hath mercy done.
And many a hope hast thou fulfill'd,
And many an anxious fear dispelled;
Thy days to some have been all bright,
With flitting cloud, and shadow light:
Or, if they wept in a darker hour,
'Twas transient as an April shower.

Ah! happy, if the closing year
Hath cost us but the passing tear,
Nor o'er our souls a shadow cast,
Through many a coming day to last:
If in the social circle sweet,
Our eye can still delighted meet
The beaming glance, that fondly tells
The love in each warm heart that dwells;
If love's dear bonds still firm remain,
And all unbroke is friendship's chain;
If smiling peace our home illume,
And health's sweet roses round it bloom.
Though fleeting has prov'd our hearts' gay dream,
As rainbow's arch, or meteor's gleam;
Though worldly hopes our touch have fled,
And wish'd-for joys prov'd faint and dead;
Though care and wo have been thy lot,
Child of the dust! ah! murmur not;
But thanks, for the sweet flowrets, breathe,
That twin'd them with the cypress wreath.

Not ever thus, shall lightly pass
Each coming year; our hearts, alas!
Must yet by grief's keen pang be torn,
Our spirits oft in anguish mourn;
And we must prove the emptiness
Of all this world can give, to bless,
Or e'er our chasten'd hearts shall own
There's peace and joy in heaven alone.
And oh! as every added year,
Brings us that haven of rest more near;
Attentive may we mark their flight,
And grateful hail their opening light;
And still may each that's to us given,
Leave us with hearts more meet for heaven. Y.

MISCELLANY.

SCRIPTURE ILLUSTRATIONS.

The second number of the Unitarian, just published, contains an article entitled, "Matthew the Evangelist a Unitarian." The writer first shows, that "if Matthew really believed the doctrine of the Trinity, it would have occupied a far more prominent place in the Gospel than has been given to it." The second object is to show, that "the few passages which are thought by Trinitarians to relate to this subject, have in fact no relation to it whatever; and are misrepresented when they are adduced as evidence to the doctrine of the Trinity, or the Deity of Jesus Christ." From this part of the argument we give the following extracts.

'The first which occurs, is the text, "Thou shalt call his name Immanuel," &c. As an interpretation of this was given in the last Number, it is not repeated.

'The next is in Matt. ix. 2.—"He saith to the sick of the palsy, Thy sins be forgiven thee." Hence, Trinitarians infer that Jesus was God; for none can forgive sin but he. To this it is enough to reply, that the authority to forgive sins was as easy and natural a power to be conferred on the Saviour as any other, and proves him to be God no more than does every other exercise of miraculous power. Besides, the Apostles had power to forgive sins. To them our Lord said, "whosesoever sins ye remit, they are remitted; whosoever sins ye retain, they are retained." Were the Apostles Gods?

'Matt. xi. 27.—"All things are delivered unto me by my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son shall reveal him." If the knowledge which Jesus is here said to have of God, implies Omniscience and Deity on his part, the implication is extended, let it be observed, to *those to whom the Son shall reveal him.* Supreme Deity is ascribed as much to them as to Jesus; that is, it is not to either.

'Besides, the first part of this verse, in terms, denies the doctrine it is brought to support. "All things are *given* unto me by my Father." The receiver is not the same as the one who gives, any more than the sender can be the same as the sent.

'Matt. xviii. 20.—"For where two or three are gathered together in my name, there am I in the midst of them;" and chap. xxviii. 20.—"Lo, I am with you alway, even to the end of the world," are commonly adduced as declaring Christ's Omnipresence, and thence his Supreme Deity. It is not easy to reply seriously to argument like this. These passages have not the most distant relation to the subject. Our Lord, in these verses, merely expresses, according to a universal license, a beautiful and universal form of language—his interest and affection for his disciples; for the presence of which he speaks, whatever it be, is confined to them. How often do we say to our absent friends, "Though away from you, consider us as present,"—"Our hearts are with you,"—"In spirit we are among you?" Paul says, to the Corinthians, writing from Ephesus, "when ye are gathered together, and my spirit," &c. Had Paul the attribute of Omnipresence? Was Paul God?

'Chap. xxviii. 19.—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost." Since the text of the three heavenly witnesses has been abandoned by the intelligent and honest of all parties, as indisputably a forgery, this is the strong hold of the doctrine of the Trinity; for, unless I greatly err, it is the only instance, save the form of benediction in the Epistles, in which the supposed persons of the Trinity are mentioned together. And how can that doctrine claim our faith or our respect, which is so supported? Is it to be believed, that so tremendous a mystery would have been left at such loose ends, by the sacred writers, had they believed it? But, in regard to the text before us, how, you ask, does it teach the doctrine of the Trinity? That doctrine teaches, that three Divine and Infinite Beings or Gods, are yet but one; that one God is three. These points, it is most manifest, are not proved by the text. Nothing is said of the equality of the persons named; it is not said that the Holy Ghost is a person; it is not said that they are one and yet three, or three and yet one; all of which ought to be said to warrant the use that orthodoxy makes of it. But if these things are so, in what way is the doctrine of the Trinity derived from it, even by inference? Thus.—It is said in the first place, that because these three persons (allowing them all to be persons) are *named together*, they must be equal; and, therefore, each God. But this is an absurdity; for, in Exod. xiv. 31, it is written, "And the people believed the Lord, and his servant Moses." Is Moses God? * "And all the people feared the Lord, and Samuel."—Is Samuel thus proved to be equal to God? †"And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord and the king." Are they equal because named together, and, in the Scripture use of the word, worshipped together? Paul says to Timothy,‡ "I charge you before God, and the Lord Jesus Christ, and the elect angels, that ye observe these things."—Are the angels Gods? Just as mistaken and childish as these inferences would be, is that which Trinitarians make from the verse in question, of the equality of the three persons named in it.

'But once more—the Deity of Jesus and the doctrine of a Trinity is inferred from this passage, because it is thought that *Baptism* must necessarily be in the name of God, or of a Divine Being equal to him. But not so; for Paul speaks of the Israelites being "baptized into Moses," who certainly was not God, or his equal, though he was *called* a God to Pharaoh. The same Apostle, writing to the Corinthians, says—"Is Christ divided, was Paul crucified for you, or were you baptized into the name of Paul? I thank God I baptized none of you, save Crispus and Gaius, lest any one should say, I baptized into my own name." Some, therefore, imagined that Paul might abuse his power, and baptize into his own name. But did they believe Paul to be God? It is, therefore, no evidence that the persons named in the text are Divine, because baptism is administered in their names.

'The true and whole meaning of the verse is, "go forth and make disciples of all nations, baptizing the converts into the belief of that religion which was the gift of God, through his Son Jesus Christ, and which was confirmed by the Holy Spirit, or miraculous powers bestowed on the Apostles, on the day of Pentecost." Let it be remembered, in this connexion, that no weight was attached to this form by the Apostles, though so much is now-a-days; for they never used it, always baptizing into the name of Jesus alone. But if they had thought that so solemn and essential a doctrine as the Trinity was contained in those words of the Saviour, they would scarce have felt authorized to depart from them.

'Such is the testimony of Matthew to the doctrine of the Trinity.§

'And is it credible, that *such* a doctrine should be left to rest on *such* support? Is it to be believed that an inspired Apostle should have written what he doubtless regarded a full account of all the essential peculiarities of the religion of Jesus, and have passed over in such silence its most remarkable one? Nay, as will be seen, should have recorded sayings of our Lord, utterly contradictory of it, which wholly refute and deny it? Which must be expunged from the Gospel before it can be admitted to be true?'

*1 Sam. xii. 18.—† 1 Chron. xxix. 20.—‡ 1 Tim. v. 24.

§ With respect to Matt. xxviii. 9, it is enough to refer to xviii. 26, Acts x. 25, 1 Chron. xxix. 20, and of xxiii. 41, &c. to say, that the difficulty with the Jews, in answering our Lord's question, arose wholly and obviously from their having no conception of the *spiritual* nature of Christ's kingdom.

COUNTRY AND CITY POOR.

The Rev. Dr. *Tuckerman's* First Annual Report, relating to his services among the poor in this city, in the employment of the American Unitarian Association, has the following just remarks on the different conditions of the country and city poor.

"It seems not to be so extensively, and so distinctly understood as it should be, that there is a wide difference between the condition, and therefore between the claims, of the poor of cities, and the poor of the country. Let me say a few words upon this topic.

"In the first place, he may be accounted a poor man in the country, who owns but half a dozen acres around his poor dwelling. And yet he may have a fee of these acres, which is to descend to his children. But he will be accounted poor, because he cannot provide for his family, as all around him would be glad to see them provided for. He therefore occasionally receives assistance from others. But the fee of a single acre of land will give to him who has it the feeling of a hold upon society, and of a standing in society, of which the man knows nothing who cannot call a foot of all the earth his own. His children, too, partake of this feeling. And, not being clustered, as the children of the poor are in cities, with other poor families, they have not the facilities which cities offer, for communication with those by whom they might be corrupted. These are circumstances which give great advantages to the poor of the country over the poor of cities.

"But take the case,—and it is admitted such cases there are,—of a poor family in the country, whose hovel, or half decayed house, is held by a small rent; a rent, however, amounting not to more than a quarter of the sum which is demanded for the open, cold, damp and cheerless rooms of many of the poor in our city. This poor family, through our long winters, suffers not from a want of fuel. It has, too, a well filled powdering tub.* By charity, or otherwise, it possesses also a cow. And if it have not money with which to purchase potatoes and grain, these are readily given in exchange for labor. This family is also an integral part of the parish, equally as the family of the richest, and equally obtains the personal attention and care of the parish minister. Its place in the parish church, if vacant, would be an object of notice; and its condition and wants are scarcely better known within its own circle, than they are among all those with whom the family joins in worship on the sabbath. Its children are in the same school with the children of their comparatively opulent neighbors; and the parents and children of each of these classes are often laboring together in the same field. Thus are families brought into a connexion with each other, which would immediately cease if they should come into the city; and thus is a sympathy awakened and maintained, which is the principle of a most important moral union, and exerts a great influence upon the character and condition of the poor in the country. I hardly need to say, that very different is the condition of the poor in cities.

"I will briefly notice some of the circumstances of the poor in our city, which call for the attention of those, who are desirous as widely as possible to extend the influences of our religion among us.

"There is a class of journeyman mechanics, who, perhaps, can generally get work enough in the summer for a comfortable support of their families; but who can obtain little employment in the winter. Without some assistance, they cannot keep their children constantly at school. Much less can they afford to rent pews in our churches; and they will not go into free seats, as free seats now are. Call this pride, if you will. They will call it a sense of character. Without discussing this question, I would only bring them before you as one of the classes which demand our sympathy.

"There is another class, consisting of those who depend on the work which they can get as day laborers. These, also, can generally provide for their families in the summer. But through much of the winter, most of them pass a large part of their time in idleness;—the evils of which will be too obvious to require comment. The excuse of some of them for not attending public worship, is, that they have not suitable apparel. Others of them do not choose to go into the poor's seats. And others are kept from church by loose and vicious habits. Nor, without much watchfulness, and some assistance, will their children at this season be kept at school.

"Another class consists of widows, who have the charge of young children. They can ask no one to take the charge of these children in their absence. Nor can they control their children who refuse to go to school; and who are scarcely at home during their waking hours, except to obtain food. Besides, they can neither so clothe themselves, nor their children, that they are willing to go, or to carry them, to church.

"Again.—There are many who are never settled in a place for more than a few weeks, or, at most, for three or four months. You may leave them to-day at the north end of the city, and to-morrow they may be in some yard or court at the south end, where it will require some time and diligence to find them. As they would have to change their school and place of worship almost as frequently as they change their dwelling place, they avoid this inconvenience by never going to any church, and by letting their children run at large.

"And there are others, who may retain their place of residence, but who absolutely know nothing of order, economy, neatness or comfort. Either the husband, or the wife, or, it may be, both are intemperate. I may leave it with you to imagine what is the condition of the children in these families.

"And, once more, there are aged and feeble poor, and sick families among the poor, who can do very little for their own support. The protracted sickness of a parent, and especially of an only parent, or the long sickness of a child, or of children, brings wants and sufferings into the families of the poor, which, to be understood, must be seen. And the aged poor, who are wholly dependent on private bounty, have claims on our sympathy, which few can resist who witness them.

"What hold, then, have these poor among us upon our institutions? Upon our churches, to a great extent, they have none. By means of our schools, indeed, a very large portion of their children are taught to read, and write, and cypher; and there is generally, among parents, a most laudable solicitude and care, that their children shall have the benefits of these schools. But these parents are known to those more favored than themselves, only as *laborers*, or as *beggars*. All who dwell within some miles of each other in the country are *neighbors*. They exchange neighborly salutations when they meet; and the rich are as well acquainted with all the circumstances of the poor, as the poor are with those of the rich. In the city, this cannot be. But it might, and with as great advantage to the rich as to the poor, be far more so than it is. The poor, too, I have said, are here clustered together; and where there are vicious parents among them, they greatly increase each other's corruption; and the children who are not sent to school, and live as vagrants in the streets, contaminate, and lead into crime, those who might otherwise be blessings to their parents and to the community. I do not wish unnecessarily to swell this detail. My only object is to present a few leading facts, by which others may be aided in some measure to conceive of what exists so near to them."

*The common term in the country for a tub in which salted provisions are kept.

UNITARIANISM IN IRELAND.

By the late numbers of the Monthly Repository, we have an interesting account of a controversy which lately took place at the meeting of the Presbyterian Synod of the County of Ulster, on the subject of Unitarianism. The controversy was commenced by a motion of one of the clergy, that Mr. Porter, the clerk, be no longer continued in that office, he having avowed himself an Arian. The debate which ensued was warm and violent. We would gladly present the whole debate, could we consistently furnish room. The following remarks of Mr. Magill, who was seconded by others in the same spirit, will show, in some degree, the violence of the attack.

"It would appear," said he, "that we have Arians in this body; more real than professed ones. In the name of Christ, let us see who are these masked characters, who hide themselves in the waters of infidelity. It had been said, "they were few in number;"—the "thinking few." He trusted they would be few indeed; like some poisonous plants, which, though placed at the distance of a thousand miles from each other, yet withered and destroyed all around them." Mr. Magill then inquired for the Arian Creed; and compared a High Arian and Low Arian to a high-way and low-way robber—for they robbed the Son of the Eternal God of his Crown of Glory!!"

Our purpose now is to introduce the excellent remarks of some of the Unitarian gentlemen, in defence of their Christian liberties. The following are some of the remarks of Mr. Porter.

"With regard to the test which it was now proposed to impose on the members of that body, he would beg leave to remind the advocates of that measure, that attempts at uniformity of opinion in matters of faith had been the cause of all the contentions, persecutions and schisms, which had taken place in the Christian Church. Such attempts had invariably been abortive. They might, and must, produce hypocrisy, but they could never produce unanimity. So long as different men had different degrees of natural understanding, and so long as they were reared under the influence of different prejudices and prepossessions, there were certain subjects on which they would always disagree. If a doctrine were true, it would, under the Providence of God, ultimately become prevalent. If it were not true, the most rigid test by which it could be enforced would not prevent it from gradually coming to nought. As well might they attempt to arrest the progress of the incoming tide, by opposing to it the puny dykes which children sometimes form of the sand on its shore, as attempt to stop the progress of truth, (if truth were on their side,) by any synodical declaration or regulation. They had proofs in abundance of the utter inefficiency of synodical acts, when opposed to the temper of the times. The Antrim Separation was caused by a strict enforcement of subscription to the Westminster Confession; and, until very lately, they had upon their books line upon line, and law upon law, requiring unqualified subscription to that formula. What was the consequence? In the course of time, those laws ceased to be enforced, and subscription was very generally laid aside. Calvinism was held, by different men, with different degrees of strictness. There were shades of difference in opinion amongst the gentlemen who were for imposing the present test. Would every one of them be willing to declare, at that moment, his belief in all the doctrines of the Westminster Confession? Some of them would not. Yet, on the very same principle on which the test was supported, those men might be called on by their more rigid associates, either to declare their entire approbation of that formula, or subject themselves to the odium of the ignorant mul-

titude, by declining to do so. Would not they think it hard to be reduced to such an alternative? Let them do unto others as they would wish to be done by. As for himself, he had no personal interest in this matter. His sentiments were well known, and he could incur no additional reproach by declining the test proposed. On general principles, he declared himself hostile to all human tests in matters of faith. Presbyterians were in the habit of boasting that the Bible, and the Bible only, was their creed, and of maintaining the full sufficiency of the Scriptures for bringing men to the knowledge of all needful truth. Then, where could be the necessity for any human exposition of faith? God never left his word for man to mend. Mr. P. looked on all such tests as the present, not only as restraints on freedom of inquiry, and consequently injurious to the interests of truth, but as presumptuous encroachments on the authority of Christ, who was the sole legislator in his own church. For men to usurp his peculiar prerogative, was an act of spiritual rebellion. No doubt, every religious society had a right to inquire into the character and qualifications of those persons who wished to enter it, either as ordinary members or as ministers. But in judging of those qualifications, the society, or church, must be altogether regulated by the rules laid down in the gospel. They ought always to keep in mind, that whatever might be the case with other churches, theirs was not a civil society, governed by the laws of man, but a religious body, which was, or at least ought to be, under the exclusive control of laws enacted by Christ. Neither the Presbyterian Church, therefore, nor any other church, had a right to act as if it were a civil society. If they looked into the gospel, they would find the test of admission into the Christian Church exceedingly simple. Every one who confessed that Christ had come in the flesh, was to be received. Belief in the Lord Jesus Christ was the profession of faith which Philip required of the eunuch. They were told, that in every nation he that feareth God and worked righteousness, would be accepted—that is, would be worthy of being received into the Christian Church; for that was unquestionably the primary import of the phrase. If they took the gospel for their guide, they might join in communion with those whom they could not join in opinion on certain articles of belief. In Mr. P.'s opinion, all the members of that body were agreed with respect to the essential doctrines of the gospel. A lamentable change had of late years taken place in the character and complexion of the Synod of Ulster. Formerly, the old and new-light members of the body met together with feelings of cordiality and kindness. The points on which they differed were kept in a state of abeyance. Pastoral addresses were given up the moment it was discovered that they were likely to lead to doctrinal differences. At present, as much anxiety seemed to be discovered to excite discord, as there formerly was to prevent it. Questions were annually brought forward, the discussion of which must necessarily excite division,—and if the moderate and aged Calvinists did not come forward to repress these mischievous attempts, *separation must take place*. The peace which once prevailed amongst them, had been called "the peace of the grave," but even that peace would be better than the discord of Pandemonium. Another gentleman (Mr. Dill, of Donaghmore, Mr. P. believed) had said, that Arianism necessarily led to Atheism. In another part of his speech, he called them Atheists, in plain terms. Be it so. With such Atheists as Sir Isaac Newton, Locke, Milton, Whitby, Lardner, Clarke, Abernethy, Leland, Benson, Bishop Hoadly, and Bishop Law—with such Atheists as these, they were very willing to be classed."

CHRISTIAN REGISTER.

BOSTON, SATURDAY, DECEMBER 29, 1827.

Close of the Year. We have again arrived at one of those way-marks of life, which naturally remind us how far we have advanced on the journey, and how rapidly we are drawing to its close. The best employment of these instructive seasons, is, a faithful self-examination, and active, resolute purposes of amendment and improvement. A man of well disciplined mind, the consistent Christian, will not waste his time in barren regrets, over what cannot be recalled, but will employ it in a determined and vigorous application of his best powers to retrieve the deficiencies of the past, and to keep pace in his *moral* progress, with the advances of his *physical* being.

In a review of our own course, in the discharge of our editorial duties another year, we cannot claim exemption from those errors and mistakes, which are the common lot of humanity. But while we perceive some causes of regret, we perceive also, as we think, some causes for congratulation, as well as much to encourage and animate us in the future discharge of our duty. The evidently increasing interest and confidence of the community, in the work with which we are connected, and which is evinced by an encouraging increase of patronage during the past year, is animating, and enables us to go on with an increased vigor of purpose.

The clergy and respected lay gentlemen, whose assistance has contributed so much to relieve our difficult labors, and give interest to the paper, during the past year, have our warmest thanks, and our respectful and earnest solicitations for their continued assistance. We acknowledge, also, our obligations to many gentlemen, who, to other favors, have added the substantial one of promoting the circulation of the paper. We look with confidence to our friends, and to the friends of liberal Christianity, for their continued aid, not only in contributing to the columns of the paper, but in giving it a still increased circulation. Its circulation does not yet bear any fair comparison to that of the papers of this city, patronized by other classes of Christians.

If the paper is in any degree instrumental in diffusing correct views of religious truth and Christian duty, or of opposing a barrier to modern encroachments on our Christian liberties, then, the wider its circulation the better. This is a view which we earnestly invite the friends of Unitarian Christianity to take of the subject, with the hope that they will be induced, on the score of duty, to give this, as well as our other periodicals, their patronage, as well as recommend them to the notice of their friends.

DEDICATION.

On Christmas day the new Church erected at Lechmere Point, by the Third Congregational Society in Cambridge, wss dedicated to the worship of the One Living and True God. The morning was mild and beautiful, as if the sun and earth were rejoicing with man in the recollection of the Saviour's nativity, and every thing smiled propitious on the interesting solemnity of the day. The church was filled with an attentive audience, who seemed to sympathize with the society who had so appropriate a day for consecrating a new altar to the religion of Him who was born at Bethlehem. The preacher, Dr. Lowell, seemed also filled with the spirit of the season, and uttered an earnest plea for the name and authority of the One Master of Christians, and for that peace and good-will amongst men which were proclaimed at his birth. He took for his text the declaration of the sacred historian, that *the disciples were called Christians first at Antioch.* He pleaded that this is the only name which disciples ought ever to assume, displayed the mischiefs which arise from adherence to other names by which the church is rent into parties, deplored the evils of party spirit in religion, asserted that he saw much that is excellent and much that is objectionable in all, and answered the objections which might be thought to lie against his positions. The other services were—Introductory Prayer, by Mr. Ware of Boston; Scriptures, by Mr. Barrett; Dedicatory Prayer by Mr. Parkman; and Concluding Prayer, by Mr. Walker. Three anthems and two original hymns (one composed by a member of the Society) were sung in a powerful and correct style of church music, under the direction of Mr. D. R. Newhall. The services appeared to give great satisfaction.

The house is a very neat one, handsomely finished and illuminated, seventy-six pews on the floor, and a spacious gallery.

We insert the original hymns sung on the occasion.

DEDICATORY HYMN.

O Thou, who for thyself did'st raise
Creation's wondrous frame,
To be a Temple to thy praise,
An altar to thy name;

And yet art pleas'd to dwell below,
And there thy name record
Where'er assembling mortals go
To own their common Lord;

Oh, write thy name in favor here!
And, while we bend in prayer,
Lord, bid thy glorious cloud appear
Thy presence to declare.

As in thy gracious courts above,
So in these courts below,
Reveal to every soul thy love,
And heavenly peace bestow.

Here may thy holy will be learn'd,
And here thy will be done;
Till all to truth and heaven be turn'd
Through thy beloved Son;

Till all who kneel in worship here,
Be faithfully prepared,
In higher Temples to appear,
Crown'd with thy great reward.

HYMN.

Almighty Father! to thy name
Thy children earthly temples frame;
An entrance, let each house be found,
To mansions which thy throne surround.

And may this gather'd flock behold
The Heavenly Shepherd guard its fold,
His sheltering arm extended show;
His guardian, fostering care bestow.

Lord! bless the sacred altar, where
We sound thy praise, or lift the prayer.
Let every heart with fervor move,
As strong as faith, and pure as love.

The breast, where pious virtue glows,
Thine ever gracious blessing knows;
O guide each heart, instruct each mind
Thy will to serve, and heaven to find.

BOSTON SUNDAY SCHOOL SOCIETY.

In the Register of Dec. 15th, we gave some account of a recent public meeting of the Boston Sunday School Society, and we then intimated that we should probably be able to furnish our readers a more full account of the operations of the different schools, by means of the Reports of the Superintendents.

Having been politely favored with the use of these Reports, we propose to present either the substance of these, in a condensed form, or to furnish such extracts from them, as may be deemed most interesting and useful. We begin with the Report presented by the Superintendents of the Hollis Street Sunday School, connected with the Rev. Mr. Pierpont's Society.

This School was first organized in the month of April last. The whole number of pupils belonging to the School on the 19th of Nov. was 162,—viz. 63 boys and 99 girls. The whole number of Teachers is 35, of whom 13 were gentlemen, and 22 ladies. The number of pupils in good weather was upwards of 150.

The mode of instruction will be learnt from the following extract of the Report:

"The studies of the children are varied with their age, as well as with the pleasure of their respective teachers.—A set of scripture questions, prepared by the Rev. Mr. Palfrey, has been used with much success.—Of these, each child is provided with a printed copy, divided into convenient lessons, one or more of which is explained and conversed upon by each of the teachers, and assigned to be reviewed and recited on the following Sunday. It is not generally required to commit these lessons to memory, and some of the younger classes are not expected to study them. A collection of hymns printed on cards, has been procured, to be sung by all the children who may choose to join, under the direction of several gentlemen and ladies of the choir. The hymn is previously read and explained, either by the presiding teacher, or by such of the gentlemen as he may request, and the children are permitted to join him in reading it aloud. A set of prayers, adapted to the capacity of children, is also given out occasionally, to be read and explained by the teachers of private classes. A small library, consisting of books designed for Sunday schools, has also been obtained. These little works are eagerly sought, and contribute much to the interest of the school. It is, at present, a subject of complaint that they have all been read repeatedly; and it is hoped that the bookstores will not long remain unfurnished with a greater variety of similar publications.

This School is under the general superintendence of the Pastor of the Society, who, when convenient to be present, leads in the devotional exercises of the School. Four gentlemen, however, have been appointed to assist in the superintendence of the school, and who usually perform that duty in rotation. Monthly meetings of the Superintendents are held, at which the Pastor of the Society is generally present.

The Report concludes with an expression of the high satisfaction which the Teachers have felt in the discharge of their duty as Instructors, and of the encreased encouragement to continue their labors, derived from the happy effect evidently produced by them on the "conduct, intellect, and disposition, of the children."

ORIGINAL COMMUNICATIONS.

For the Christian Register.

"UNITARIAN BIBLE."

It is time that those who found their religious faith on the holy scriptures, and deny the validity of all systems and tenets of man's device, whether originating in the usurpation of conclaves or aspiring individuals, should not merely repel the charge of making a bible, conformable to their own views, but should strip their adversaries of the false guise *they* wear. If there be in the community any honest and cordial attachment to the word of God as the true standard of belief, if there be any virtuous indignation to be roused against those, who depart from the text of the sacred penmen, let it fall where it is justly due. Forbearance has been tried, until it has proved too weak for persevering misrepresentation; and it can scarcely admit of a doubt, whether honest Christians, who adhere conscientiously to the faith first delivered to the saints are justified in bearing reproaches, which are not only undeserved, but which lead great numbers of uninformed people into errors which are prejudicial to themselves.

Who, of suitable age, does not remember the uproar which was raised, some twenty years ago, against Unitarians, because they opposed grounding the religious belief of the young on the Westminster catechism? What was the objection of the Unitarians to that compilation of men? That it contained terms, in important points of doctrine, which were no where to be found in the bible; and that propositions were assumed, in the use of those terms, which were not in accordance with the doctrines of the gospel—the received gospel—the translation now in every one's hands. In this instance, who were the advocates of the volume of divine truth? Who adhered to the bible; and who, in the all important business of stamping early impressions on the minds of the young, said, *'take the book of Revelation for your guide;'* and who said, *rather take a book, made in sixteen hundred and forty three, by a number of English 'divines and others,' in the reign of Charles the First?* I ask then, who were the champions of the scripture, and who had the boldness to say, by conduct, which speaks plainer than language, we can explain God's truth better than our Saviour and his apostles? The answer is well known—the parties were the Unitarians and the Calvinists. The Unitarians urged that, at least, if Catechisms must be used, the answers to the questions should be communicated in the language of the scripture; and though not fond of any substitute for the *entire* gospel, they published such a one, as less exceptionable than a system of men's inventions.

About the same time, the question began to be agitated here, which had long employed the minds of the pious and the learned in England, and many parts of continental Europe, as to the purity of the Greek text of the New Testament. When the Greek Testament was first printed, the manuscript copies, in general use, were principally of very recent execution. Many of a much older date, which have since been brought forth from neglected and unknown archives, were not then known to exist. It needs not a very profound mind to perceive that considering the inevitable mistakes incident to a long series of successive transcription, the farther back we can go for manuscripts, if apparently executed with neatness and care, the more confident we may be of approaching the original identity. This important object has therefore engaged the zealous researches of the learned for many ages, and every editor, who could throw any new light on this interesting subject, was sure of the applause of every sincere and intelligent Christian. In 1796, J. J. Griesbach, an eminent scholar of Jena, after a laborious collation of a richer variety of manuscripts than had ever been amassed by any individual, favoured Christendom with an edition of the sacred text, bearing the most satisfactory evidence of unrivalled purity. What a welcome acquisition! but welcome only to those who have the sense and grace to desire, if it were possible, the very autographs of the Evangelists and Apostles.

When an opportunity was thus presented, of approaching still nearer to the fountain head of truth, how were the professors of Christianity found to arrange themselves? The Unitarians introduced Griesbach's edition into this country; it was reprinted in this city; it was soon patronized by the University at Cambridge, which contributed to its merited celebrity in the United States. Does this verified partiality to the oldest copies of the scriptures that can be found show a desire for a new Bible? Let our calumniators answer. Let the faint sneers, faint through shame, which are yet occasionally uttered by Calvinists against Griesbach's text, show how light a thing *they* esteem it, that some of their predecessors *have foisted into the holy scriptures words and expressions which were not originally there.*.

It is true, there are disputes concerning a few passages of scripture. But we defy the whole host of the orthodox, gentle and simple, to produce a single instance in which any *Unitarian* proposes to add a single sentence to, or expunge a single phrase from, the word of God. Controversies have arisen, because the Orthodox *have added*, they are *convicted* of having added; Unitarians have buckled on their armour in defence of the genuine, uncorrupted text, and reject the interpolations of their adversaries. There can be no understanding so obtuse, as not to perceive on what ground this contest stands, unless perverted by a deplorable indisposition to see the truth.

Let us take, for example, the passage which has produced the most excitement. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." i. John v. 7. Is this Bible? It this the genuine word of God? All the most ancient manuscripts, and the most ancient translations of the original Greek into other languages for other nations by the early converts to Christianity, prove decidedly that it is *not*. In England there are among the Orthodox learned and candid men, who honestly give it up. WARDLAW, the most powerful advocate of orthodoxy of the present age, says—"I freely acknowledge, however, that the evidence of the *spuriousness* of this celebrated passage, *if it were even much less conclusive than, in my mind, it appears to be*, would be quite sufficient to prevent me from resting upon it ANY part of the weight of this argument." Doctor ADAM CLARKE, the learned orthodox commentator on the scriptures, says—"The dispute has been principally confined to the Unitarians of all classes, and those called Orthodox; the former assert that it is an *interpolation*, and the latter that it is *a part of the original text of Saint John.*" He then enters upon a very learned, lucid and conclusive discussion, extending through several pages, and pronounces decidedly against its authenticity. Yet the passage, among us, is still quoted as scripture—clergymen standing high in the ranks of Calvinism take it for a text, and impose it upon their uninformed hearers as bible! No Unitarian has the audacity or impiety to do any thing like this.

To conclude the present article—The following is the true state of the case, and it ought in justice to be sounded in the ears of every deluded votary of orthodoxy, until the false clamor against the Unitarians is silenced; and the suspicions of the honest friends of the old, uncorrupted, genuine bible are directed where they, unfortunately with too much reason, adhere—that the Unitarians in America cannot be accused, in a single instance, of adding or proposing to add an iota to the sacred scriptures; and that they insist only on a few retrenchments from the received Greek text, which Griesbach, himself no Unitarian, but an accomplished scholar and critic, has demonstrated not to have existed in the early copies of the Evangelists and Apostles. In their tenacious defence of the purity of scripture, they *have* opponents, and those opponents, among us, are—the Orthodox.

ZUINGLIUS.

FOR THE CHRISTIAN REGISTER.

MISREPRESENTATION.

Mr. Editor,—

In the Recorder of Dec. 21, a communication appeared signed "Timotheus," containing the following paragraph:

"In one of the "richest towns" in Worcester county, (Brookfield,) where are two regular Orthodox pastors, a Unitarian minister, as I am credibly informed, has recently been settled, with the expectation of receiving one third part of his salary from a missionary fund."

The first assertion is, that a Unitarian minister was settled in a town, where were two Orthodox pastors. Now who would be led by this assertion to suspect that the Unitarian minister was settled over the very society, from which one of the "Orthodox pastors" had recently been separated by mutual agreement between him and his people. This, however, is an undeniable fact.

What, then, was the foundation of the deceptive statement in the Recorder? Why, *in the interval between the call and the ordination* of the Unitarian minister, a small Orthodox minority, not exceeding eighteen voters, of whom 7 or 8 were church members, seceded from the parish, and formed a new society, and reqnested the *dismissed* "orthodox pastor" to preach to them.

These 7 or 8 seceding church members are now soliciting aid from the public, for the erection of a new house of worship, by a circular letter, in which, by a bold figure of speech, they assert that they have been "driven" from the house, in which their fathers worshipped.

These seven or eight seceding church members, although they have legally connected themselves with the new society, to which they have given the modest apellation "evangelical," have taken with them the plate and furniture belonging to the second congregational church, from which they have seceded; and by the advice, as they say, of an "orthodox" lawyer of Boston, still persist in retaining it in defiance of the laws of the Commonwealth; thus violating one "evangelical" precept at least, that which commands *every soul to be subject to the higher powers.*

2ndly. It is not true that the Unitarian minister was settled with the expectation of receiving one third, or any part of his salary from a missionary fund. It is true, however, that the second congregational society in Brookfield, having been diminished in numbers by the formation of a Univesalist and a Methodist society during the ministry of the dismissed "orthodox pastor" and by the secession of the eighteen "orthodox" voters above mentioned, have received from a missionary society a sum not exceeding a sixth part of their minister's salary for one year.

A LOVER OF TRUTH.

For the Christian Register.

MR. EDITOR,—

I think it was about the year 1795, that the old church in my parish was burnt down. My records are not by me, or I could tell exactly. It had stood more than a hundred years, and must have been looked upon as a great work in the day of it. But this is not to my purpose. It was built, if I am not mistaken, about the time I have mentioned. From this I judge (as it was not far from the same time,) that the events I am going on to notice, took place something like thirty years ago. Some may think this particularity useless and out of place; but I am convinced that there is a degree of interest taken in a thing, if we are able to tell when it was, and how it was, and who did it, which is otherwise lost.

The time then may be put at thirty years ago. Daniel Marvil was the man's name. He was a Deacon, the oldest Deacon of my church. I believed then, and I am sure I do now, that he was as honest, upright, and strictly conscientious a man as there was in the parish. I often had occasion to notice traits in his character, which bespoke deep moral principle. His whole family were uncommonly amiable; they were in indigent circumstances; but their characters were far above their condition. It was my custom always to be at home on Sunday evening—but I have so far broken in upon the rule as now and then to spend an hour with the Deacon: I was sure to hear there some just comments on the sermons of the day—some useful remarks on Christian duty.

I have said he was poor; the Deacon was poor, as I may safely say. He therefore set about keeping a boarding house. I recollect when the project was first started; he had many scruples about the matter; and I know I laughed once or twice, at what I thought his honest simplicity.—For, says he, the fact is this, my wife will never consent to it, unless she goes for the whole. A poor boarding house she will never have the credit of—I know her too well for that. Now parson, suppose I have a good house, and people come out of Boston,—why they'll certainly want to play backgammon in the long winter evenings. How would that do for me? and yet I don't know that there would be any thing wrong in one's merely standing by, and seeing another play, if he plays fairly. Superstitious or notional people might talk perhaps, but a man's conscience after all is the test, sir. Said I to my good Deacon, if you never have any thing worse than that in your house, you'll do well.

So after considering the thing duly, and making such arrangements as were found necessary, he opened his boarding house. He judged pretty justly of his wife's character, for sure enough the boarding-house very soon became one of the most noted in the State. I often saw little notices in the papers, which my son, who kept a store in the city (he is since married,) told me were called *puffs*, speaking very highly of the good order and neatness of the house; the well spread tables, the pleasant situation, &c. They were probably written by some friend to the Deacon, though it may be doubted whether in the end he was much benefitted by them.

Attracted by these notices, a very wealthy man, as was generally supposed, came to board with him. Richard Henry Selkirk he called himself. I recollect the name, because the children asked if the stranger was Robinson Crusoe. He visited at my house, but I never made any inquiries about his name or his family; and he never seem-

ed inclined to speak much about either. He had been a traveller over almost every part of the Globe: and had a wonderful faculty of interesting me and every one else with his anecdotes. This reminds me of a very interesting one he once told me of Robertson and Hume, the two celebrated historians; and I must so far digress as to repeat it. In the course of his travels, he passed through Scotland, and there he heard it. One of my neighbours, who was a little inclined to infidelity, happened to be in, one evening while Selkirk was with me; we were speaking of Christianity, and my neighbour was expressing his doubts, "let me tell you an anecdote of an Infidel" said he. "Hume, you know very well sir, was one; and wrote against Christianity. If I am not mistaken he wrote on the sufficiency of the light of Nature, while Robertson, if in this also I am not mistaken, wrote on the Necessity of a Revelation and the insufficiency of the light of Nature. Hume came one evening to visit Robertson, and the evening was spent in conversation on this subject. The friends of both were present, and it is said that Robertson reasoned with unaccustomed clearness and power; whether Hume was convinced by his reasoning or not we cannot tell; but at any rate he did not acknowledge his conviction. Hume was very much of a gentleman, and as he rose to depart, bowed politely to those in the room, while as he retired through the door Robertson took the light to show him the way, Hume was still facing the room, 'oh sir' said he to Robertson, 'I find the light of nature always sufficient,' and continued, 'pray don't trouble yourself sir,' and so he bowed on. The street door was open, and presently as he bowed along in the dark, through the entry, he stumbled against something concealed, and pitched down the steps into the street. Robertson ran after him with his light, and as he held it over him, whispered softly and very cuttingly, 'You had better have a little light from *above*, friend Hume.' And raising him up, he bid him good night and returned to his friends.

Other anecdotes of a similar nature this Mr. Selkirk told me, while he lived with the deacon—my parish all thought him as rich as Crœsus—I had my doubts of this—and warned my people against putting too much confidence in a perfect stranger.

One morning the deacon called, full of trouble—'well sir' said he—'Selkirk has deserted me—last night he was with us—this morning he is not to be found.'

It soon became noised through the parish that the rich boarder had disappeared: and some one or other, I cannot tell who, for I believe it was never known, had the boldness or I might rather say the villany, to suggest that perhaps he had been murdered for his money—of course, that the deacon had murdered him—they might as well have suspected that I had had a hand in it, for, as I said, he was with me a good deal. The report once let out, spread like a pestilence, and the deacon and his family were supposed to have killed him. The officers of justice were called for, and a warrant was issued for searching his house. I expostulated with my people on their haste—telling them that they were trifling with a man's character, and with that of a whole family, most wantonly—but it was all to no purpose. From the garrett to the cellar, and lower than that—for they dug there to find his body, every crack and crevice of the house were searched—floors were torn up, and partitions taken down—but after all they could prove nothing. The deacon and his family suffered beyond description at the barbarous act, for I could call it nothing less—I was completely shocked to see such cruelty; convinced as I was, of the deacon's innocence.

But his character was gone at least among us, it was generally suspected in the community, as calumny not unfrequently triumphs over sterling worth. His boarders left him, and he was a sufferer in its bitterest sense. An outcast with his family from the good opinion of society, poor and in want, what could he do? I advised him to leave, at once, and go into some remote place.—By the will of Him, who overrules all things for good, a son, who had been absent, returned from a prosperous trade in a foreign land, and gave his aid to the distresesd family.

Before this I ascertained that there was at least a plausible cause for the secret and sudden departure of Selkirk. From what was said by one and another of the parish it appeared that he had become deeply in debt, and probably had nothing to pay.

I lost an estimable family from the parish when the deacon left us. In a neighboring State, by the help of his son, he entered into business. It was natural that they, with whom he was connected should make some inquiries respecting him. This they did 'till all that had happened to him in my parish became generally known there.

He prospered, however, for all that, and was once more successful in life. But misfortune still followed him. By some carelessness it happened that his shop took fire and was consumed, with all that was in it. Then the cry was that he *must* have been a murderer, and that this was a visitation of God upon him and his family, for his wickedness. The Tower of Siloam had fallen, and they who were crushed beneath it, must have been all sinners.

I have often remarked, in the course of my life, that with some men troubles are constant. They seem to have been ordained to struggle with adversity. This was emphatically the case with Deacon Marvil and his family. In his last affliction, as in the first, his good name was wounded. Men looked upon him, as upon one, who, for an infamous deed, was forever branded by the mark of God's displeasure, and believed that wherever he might go, this curse would follow him, whatever he migh touch he would be sure to fail in it.

He was again cast upon the care of his son. This man had made a fortune in the world, and to him it was given—a high privilege, to spend it on his destitute and disgraced father.

Selkirk came back after a long season, and satisfied us all, with the reasons he gave for his departure. He had been called to take possession of an inheritance; and feared if he attempted to go in public, his creditors would prevent him. I believe he was as much grieved as any of us at the sufferings of the Deacon.

I have often met with him since these events took place. He has settled honorably with those to whom he was indebted; and the Deacon died respected. If it should be interesting to any to know it, I can just say that I lately saw in the paper, the account of the marriage of the only daughter of his, that had remained single.

These things I have written off from memory. They are recorded more particularly in my old book of records, which I kept, while I was the minister of———. They are true—they have had a place in real life. They teach us a good lesson. I hate precipitancy and haste, that propensity in men, which hurries them on to decide without consideration, and to act from the impulse of the moment—when the injury they so commit, brings needless and undeserved suffering on the innocent, and those who are striving to do well. E. Y.

For the Christian Register.

Mr. Editor,—

I am but little acquainted with children's books, but the few which from the high encomiums passed upon them, or their use in schools, I am induced to look at, have not given me satisfaction, or impressed me with the idea that these compositions have attained the character best adapted to the entertainment and improvement of youth. A great and encouraging advance has indeed been made in this species of composition, particularly in the abrogation of supernatural and extravagant narrations, and the exhibition of higher and purer moral principles than formerly; but yet the characters and circumstances which are usually represented, and still more the language which is used, are not usually such as enable children to bring the cases described home to themselves, and, consequently, so far fail of the great effect of teaching moral lessons by example.

A remarkable exception to this very general defect has arisen in a little book, just published, entitled, "The School, or Lessons in Morals," which, from being numbered 1, is, I presume, to be continued in other numbers. It relates, as its title imports, principally to the duties and conduct of children as scholars, or as connected with a school; but this limitation does not preclude the injunction of such precepts as are applicable to religious services, or domestic and social life, of which the book is not sparing, and which are incidentally introduced as opportunities occur.

The plan of the work is happily conceived, consisting of letters and dialogues between the children themselves, instead of formal precepts from an adult. The uninteresting, dogmatical form in which such precepts are usually conveyed, is hereby avoided. Children are made to narrate their own cases as examples, in their own language; and this language possesses the rare merit of being such as children really use, and such as they easily understand, and not a refinement of speculation and phraseology, unfrequent even in the ordinary circles of maturer society.

In like manner the situations represented are those of humble life, and, consequently, much more suited to the greatest part of children, for whom such books are designed. Most of the best juvenile books lay their scenes in the families of opulence and respectability, where pursuits and gratifications are familiarly spoken of, not attainable by the great mass of youth; and a desire is thus excited for the empty displays and amusements of wealth, rather than for those moral habits and dispositions which confer utility and splendor on every station.

I have not seen in this number, and hope I shall not in the future ones, the common and highly injudicious practice of representing and promising immediate external rewards and honors, as the result of every act of common duty or integrity; a consequence not corresponding to the real dispensations of Divine Providence, and calculated to divert the minds of youth from the love of virtue and usefulness for their own sake, which is with singular propriety kept in view in this little book.

In short, Mr. Editor, it is impossible to read it, without being struck with it as simple, natural, interesting, and moral. It is a practical book. We are told in the preface, that the articles were read to children before they were printed; and it is manifest that the writer must have been acquainted with children at school, their conversation and habits. I have, therefore, sincere pleasure in recommending it to parents and teachers of schools. If there is a circumstance to regret, it is, that the conversations, &c. are confined to females. If this is to be the limitation of other numbers, I should wish much that a work on a similar plan should be produced for the other sex. P. J.

LITERARY.

Scripture Stories. Messrs. Munroe & Francis have just published two small volumes of Scripture Stories, one from the *Old*, and another from the *New* Testament. The selection of topics seems to us judicious, and they are illustrated by copperplate engravings. As far as we can judge from a hasty perusal, we think they will be useful and popular books. The one from the New Testament, however, though mainly an excellent book, we do not think wholly unobjectionable on the score of doctrines. The same publishers have bound up six numbers of the popular little book, "Evening Hours," in one volume. We understand they have three numbers more of this work in the press.

Moral and Religious Souvenir. This beautiful little book, published by N. S. Simpkins & Co. consists of extracts judiciously made, and of excellent moral and religious tendency. It may be considered, perhaps, one of the best of the many books prepared by our enterprising booksellers, as New Year's Presents.

Literary. The Fifty-eighth number of the *North American Review*, which is to be published on the 1st of January, will contain articles on the following topics, viz. Chief Justice Marshall's Public Life and Services—Noyes's Translation of the Book of Job—American Missionaries at the Sandwich Islands—Hindu drama—Republic of Central America—Bowring's Poetry and Literature of Poland—Debates in Congress—Baron de Stael's Letters on England—American Annual Register—Fine Arts—Madam Reidesel's Letters and Memoirs—Dana's Poems—Cadolso's Moorish Letters—The Talisman—Primary Books for the Study of Latin.

NATIONAL LEGISLATURE.

In Senate.

[*Proceedings from Dec. 17 to Dec. 22, inclusive.*]

On Monday, the 17th, Mr. Webster, of the Senate, and Mr. Oakley, of the House, appeared and took their seats.

The bill of Gen. Harrison to reduce the duty on salt, was reported. A memorial was also presented from sundry citizens of Boston, against any increase of duties on imports, especially on woollens. Resolutions were passed relative to extending the term of drawbacks allowed to exporters of foreign goods; also on the subject of warehouses in the principal towns of the United States. On the 18th, the petition of the Revolutionary Officers was referred to Messrs. Woodbury, Harrison, Berrien, Van Buren and Webster. A bill was introduced for adjusting controversies between any State and the United States. Mr. Mitchell offered a resolution relative to a removal of the Indians to the west of the Mississippi, to be placed under a territorial government. A bill authorizing the occupation of the Columbia or Oregon river, was twice read, and referred to a committee of the whole.

A resolution was submitted, relative to an inquiry into the expediency of ceding or relinquishing, in full property to the several States, the Public Lands, within the limits of the new States.

Mr. Silsbee's resolution was adopted, directing an inquiry into the expediency of reducing the present duty on wines and teas. A resolution was also agreed to, relative to the erection of Court-Houses for the United States, and for the safe keeping of the Records.

The bill to abolish imprisonment for debt was taken up, some amendments proposed and agreed to, and the question made the order of the day for Friday, the 28th.

The Senate adjourned to Wednesday.

House of Representatives.

[*Proceedings from Dec. 17 to 22 inclusive.*]

On motion of Mr. Varnum, of Mass. the committee on commerce was instructed to inquire into the expediency of making appropriations for the removal of the sand bar at the mouth of Merrimack river, and for the improvement of the harbor of Newburyport.

A petition was presented on Wednesday against the reduction of the duty on salt.

A resolution was offered by Mr. Reed, of Mass. asking information relative to the execution of a law, requiring a *light*-vessel to be removed from Delaware Bay to Tuckanuck Shoal, in the Vineyard Sound. The resolution was adopted on the following day.

On the 21st petitions presented by Mr. Varnum and Mr. Reed were referred to the committee on commerce.

Mr. Barbour's resolution, relative to the sale of the United States' Bank Stock, belonging to the U. S. was taken up. After a discussion of some length, in which Messrs. Gorham, Randolph, Taylor, and P. P. Barbour engaged, the question of adopting the resolution was taken and lost—yeas 9, nays 174.

SUMMARY.

The following paragraph, from the Commercial Advertiser, is worthy of attention, and we hope that the example here set will be followed by the profession generally. We feel quite convinced that it is but a small portion of the readers of newspapers not only who are not gratified, but who are *disgusted* with the kind of communications here alluded to.

Theatrical Puffs.—This species of writing has become so common, so trite and indiscriminative, as to be not only useless, but offensive and disgusting. We therefore find ourselves compelled to declare, in a word, that we not only do not desire them, but will not publish them, generally speaking, but as advertisments, which, if decently expressed, are entitled to an insertion on the usual specified terms.

We understand that Mr. Henry Eckford, who was some time ago tried before the Court of Oyer and Terminer, on an indictment for an alleged fraud, but not convicted by the jury, who could not agree in their verdict, and who was subsequently discharged by a *nolle prosequi*, in consequence of a decision of the Court of Errors on some points of law, thought proper, a day or two ago, to send a challenge to Mr. Maxwell, the District Attorney, who had conducted the prosecution against him.—This gentleman, however, who understands his business very well, instead of accepting the challenger's invitation, only had him taken up, together with Wm. T. M'Coun and John P. Decatur, his accomplices in the affair, and bound over to the peace. This proceeding of Mr. E. was certainly one of the most flagrant and outrageous breaches of law, and of common decency, that we have heard of for some time, and we have been much gratified to find that it has called forth a very warm and decided feeling of indignation against him, mingled with a very lively sentiment of respect for the worthy Attorney who has acted with so much propriety on the occasion. We hope that this excellent officer, who represents the people, will not fail to bring the case before the Grand Jury, who will doubtless deal with the offender as he deserves. It is due to the law, and to the public, to let it be seen at once, that we live in a community, where all the ministers of justice will be promptly and thoroughly supported in the discharge of their duties.—*Jour. of Com.*

On Wednesday morning, Henry Eckford, William T. M'Conn, and John P. Decatur of New-York were bound over to keep the peace, for being concerned in sending a challenge to Hugh Maxwell, District Attorney.

Henry Carr, one of the coloured persons arrested for kidnapping colored children from Philadelphia, died in Arch-street Prison, in that city recently. A high Constable has been despatched to New Orleans and Natchez to endeavor to procure the release of about twenty colored children, who are said to be held in bondage in Alabama, Mississippi and Louisiana, through the instrumentality of two infamous wretches named Ebenezer F. and Joe Johnson.

Our Fathers, where are they?—From official documents recently transmitted to Congress, it appears that *four hundred and ninety one* revolutionary and invalid pensioners died in the year ending 4th September last; and it is stated that no returns were received from Delaware, Virginia, East Tennessee, Ohio, Louisiana, Alabama, Michigan, or the District of Columbia!

The Editor of the National Gazette asserts that some of the most distinguished of our diplomatic representatives abroad have been disposed to conceal their newspapers, ashamed of the gross obloquy cast upon the two candidates for the presidency, and afraid that the foreigners about them would suppose the American people to be the most degraded on earth, since the men supported for the chief magistracy of the Union could be accused thus of the worst vices and crimes.

American Colonization Society.—By a resolution of the board, the annual meeting of this institution is to be held in the Capital in Washington, on the third Saturday of January next; and the Secretary is directed to invite the several auxiliaries to send delegates to the meeting. The prospects of Liberia are flattering; and the society are now desirous to purchase a ship to be constantly employed in conveying emigrants thither.

We learn from the Philadelphia Gazette, that a letter from an American officer in the Mediterranean, received by a gentleman of that city, states, that in anticipation of a rupture between the combined powers of Europe & the Turks, two of our frigates had taken station at Smyrna to afford relief and assistance to the Christians of that city. The writer of the letter, a person high in command, intimates that if any violence be offered to the Christians of Smyrna, the American frigates will take a very active part.

Rail Road Stock at Baltimore. It was a few days ago stated in the Baltimore papers that a number of shares in the stock of the Baltimore and Ohio River Rail Road, on which only one dollar a share had been paid, had been sold at $12 1-2 a share. The Baltimore Patriot of Sunday last, reports "Sales of Rail Road Stock, yesterday and to-day, at $15 for $1 paid in."

Steam Coaches.—From the following paragraph, which we copy from a London paper of Nov. 11, it would seem that these coaches are going into immediate use, for travelling on common roads.

We are informed, on good authority, that the steam coach company are now making arrangements for stopping-pleces on the line of road between London, Bath and Bristol—at which stopping, or resting places, which will occur about every six or seven miles, fresh fuel and water are to be supplied. It was intended that the first coach should start on the first of November; but owing to the arrangements not being finally completed, a delay of ten days or a fortnight will occur. There are fifteen coaches built.—*Berkshire Chronicle.*

The seal fishery at Newfoundland was very productive last season. Between 350,000 and 400,000 were taken. 85 seals are computed to yield a ton of oil.

MRS. BARBAULD'S WORKS.

THE Cambridge edition of the Works of Mrs. Barbauld, in three vols. elegantly half-bound in calf, and very suitable for New Year's Presents, may be obtained at this Office, and at the Bookstores in the city, generally.

This is the most complete edition of Mrs. Barbauld's Works yet published, and though not so cheap as the New-York edition, will, it is believed, be found much more satisfactory, by those who desire an acquaintance with her works.

Dec. 29.

CHRISTMAS AND NEW YEAR'S PRESENTS.

BOWLES & DEARBORN, 72, Washington street, have just published the following *Original* Books for Children:

The Little Girl, Taught by Experience; The Shower, Self Conquest, Marion Wilder, The Dainty Boy, Alice and Ruth, Rising Sun, The Obstinate Children, The Prize, or Three half Crowns; Temptation or Henry Moreland; Christmas Gift, Evenings in Boston.

B. & D. have also just published the second American edition of—My Early Days—by Walter Ferguson, Esq.

Always Happy, or anecdotes of Felix, and his sister Serena—a tale written for her Children, by a Mother.

B. & D. have for sale a large assortment of Juvenile Books, suitable for presents for Christmas and New Year—among which are the following just published:

The Juvenile Souvenir; The Young Naturalists; The Juvenile Plutarch, with Engravings; Stories from Scripture, on an improved plan; Food for the Young, Tales for Ellen, by the Author of "Ellen, the Young Grandmother."—The School, or Lessons in Morals, No. 1. The Well Spent Hour, No. 1, 2, 3, 4, 5 and 6. The Juvenile Sketch Book, A Token for New Year, &c. &c.

Dec. 29.

NEW YEAR'S PRESENTS.

A GREAT variety of Children's Books, on moral and religious subjects, some with elegant colored plates may be had in large or small quantities by JOHN MARSH, No 96 & 98 State-street.

THE JUVENILE SOUVENIR,

BY the editor of the Juvenile Miscellany, author of Hobomok, The Rebels, &c. &c. just published and for sale by MUNROE and FRANCIS.

Dec. 29.

THE FAITHFUL LITTLE GIRL,

A NEW interesting Book for Children, just published by MUNROE and FRANCIS.

☞ Catalogue of Juvenile Books, gratis.

Dec. 29.

WANTED.

NO. 34, of Vol. VI. of the Christian Register, is wanted at this Office. Those who do not keep regular files of papers, and have this number on hand, will confer a favor on the editor, by forwarding it by the mail. Dec. 29

NEW YEAR'S PRESENTS.

AT the Christian Register Office, No. 166, Washington Street, may be obtained, a variety of *Children's* Books, and other Publications, suitable for New Year's Presents; among which are—the

Juvenile Souvenir;
Atlantic Souvenir;
The Token;
The Moral Souvenir;
Barbauld's Legacy, for Young Ladies;
Scripture Stories, 2 vols.;
Evening Hours, 6 nos. bound;
Display, by Jane Taylor;
Mrs. Heman's Hymns, for the Use of Children;
The Well-Spent Hour;—Esther;—The Rainy Evening; The Factory Girl;—and a variety of others, of approved character. Dec. 29

Mrs. Sherwood's Youth's Casket, or a Teacher's Present to the most studious Scholars in School, with a Frontispiece,

WILL be published on Saturday next—price 50 cts. —by James Loring. This excellent little book contains among other sketches, the Happy Widow; Duty of Thankfulness; Innocence of Lambs; Blessings of a Religious Education; Purple Emperor; Foot of the Cross; Little Arthur; What Children should pray for; Glory of the latter days; Babes of Bethlehem; Obedience to Parents; Come to Christ.

Also, Elizabeth Palmer, or Display, a Tale for young Persons—by Jane Taylor; Reciprocal Duties of Parents and Children; Letters of Mrs. Taylor and her daughter; Maternal Solicitude for a Daughter's best Interests; Hints to young Females.

Willis's Poetical Sketches—price 87 cents.

Dec. 29.

VALUABLE SCHOOL BOOKS.

NATHANIEL S. SIMPKINS & CO. Court-Street, corner of Brattle-Street, have just published the fourth stereotype edition of the DEFINITION ENGLISH READER, *revised and corrected.* A book, so well known, and so generally approved as Murray's Reader, will need nothing said of its merits, further than appertains to the *improvement*, which consists of a *Vocabulary* placed at the head of each section, giving not only the *Pronunciation* but the *Definition* of the most important and difficult words that occur, agreeably to the principles of *Walker.* Thus giving the pupil an opportunity to ascertain the true pronunciation and definition of any difficult words without reference to a Dictionary.

Likewise the Definition Introduction to Murray's Reader. "Amidst the multitude of new school books which the love of novelty, the vanity of authorship, and the desire of gain, obtrude upon the public, we have seen none that, in our estimation, are *superior*, and but few that are *comparable* to those deservedly popular and useful works compiled by the celebrated LINDLEY MURRAY, a man who devoted his time and talents to this object, and who, from the example of a virtuous life, the elegance, the purity, and the moral tendency of his writings, and his efforts to fix, improve and adorn the English Language, may justly be regarded as the benefactor of the human race.

This *Introduction* like the *Definition Reader*, is improved by the addition of a *vocabulary* of the most important words prefixed to each section; which gives the pupil an opportunity of ascertaining their pronunciation and definition, without that obstruction to good reading, which is so often experienced by the young scholar, in a book where the words are divided and accented in the body of the work.

One great objection to the introduction of a new book, is obviated by the present publications which, with the exception of the Vocabulary, conforms to the edition now in use; thus giving an opportunity to introduce them as each scholar may become in want of a new book, instead of requiring the whole school to throw aside their old books at once, and purchase new.

The Journal of Education says "The Introduction is full of simple, natural, and interesting pieces. It is we think the best juvenile selection in the English language. It produces moreover a fine animation and an intelligent style of reading, which are great aids to general improvement."

"The present edition of this useful work, has an important addition to recommend it, as mentioned in the title above."

Likewise, a new edition of *Smiley's* GEOGRAPHY and ATLAS—besides the usual Maps this edition has a Map of Mexico, with the recent divisions into states and territories, and a Map of Mexico, with the recent divisions into states, and a Map of the West India Islands.

Cummings' Small Geography—Worcester's Cummings' and Woodbridge's GEOGRAPHY and ATLAS.

Grimshaw's HISTORY OF THE U. STATES with Questions and a Key adapted.

Goldsmith's History of ENGLAND, GREECE, and ROME, all improved by *W. Grimshaw*—with Questions and Keys.

Grimshaw's ETYMOLOGICAL DICTIONARY, or Analysis of the English Language, containing the radicals and definition of words derived from the Greek, Latin, and French languages, &c.

Walker's DICTIONARY, Boston and Philadelphia editions.

Murray's Large and Small GRAMMAR.—Staniford's, do.

Class Books.—Adams, Walsh, Daboll's Temple's and Colburn's ARITHMETICS. Colburn's Sequel.

Webster's, Perry's, Cumming's, Murray's Picket's and New-York SPELLING BOOKS.

Blair's Philosophy—Blair's Chronology.

Blair's First Catechism—Blair's Rhetoric.

Blake's Natural Philosophy, with Questions.

Wilkin's and Treaby's Astronomy.

School Testaments, &c. &c.

ALSO,—Medium, Demy, Foolscap, Pot, and Letter PAPER.

N. B. School Committes supplied on liberal terms.

Nov. 24. eop 2m.

ELEMENTS OF MEDICAL JURISPRUDENCE—by T. R. Beck, M. D. Professor of the Institutes of Medicine, and Lecturer on Medical Jurisprudence—in 2 vols.—just received and for sale by LINCOLN & EDMANDS, *Cornhill—Boston.*

Dec. 15.

THE CHRISTIAN FAITH.

A SERMON Preached at the Ordination of Mr. George Wadsworth Wells, as one of the Ministers of the First Parish in Kennebunk. *By Charles Lowell*, Minister of the West Church, in Boston. Just published and for sale by Bowles & Dearborn, 72 Washington-street. Dec. 15.

THE YOUNG PHILOSOPHERS.

THIS day published, and for sale by *COTTONS & BARNARD*, 184, Washington street, a new book for children, entitled The Young Philosophers By a Lady.

"Let us know all about it, let us pick it to pieces and see what it is made of; we have a good long evening before us, and nothing to do but grow wise."

Dec. 22.

INDEX

TO THE

SIXTH VOLUME OF THE CHRISTIAN REGISTER.

A

American Institution, 13, 17, 18.
Africa, 44, 68.
A. G. On children at church, 26.
Unitarianism adapted to the poor, 38.
Death of the Young, 48. History of Arianism, 66, 70.
Aspland, Rev. R. on Christian Moderation, 41.
A. On the Spirit of Religious Newspapers, 34—Remarks on the New York "1 Unitarian," 202.
Artinius, on Orthodox Anathemas, 46.
Alps, Glaciers of, 8.
Aspland, Rev R. B. his ordination, 5.
Abbot, Rev. Dr. his Convention Sermon, 105.
Allegory respecting a King, 66.
Adams John and his ancestors, 124
Augusta, Dedication, 170
Arctic Expedition, 179
Africa, 176
American Hierarchy, 170
Arabian Antiquities, 160
Aurora Borealis 160
Amusement Religious 97.
Asylum Boston Female 174.
Andrews his donation to H. B. Society 2.

B

Brothers, Richard, 44.
Beecher, Rev. Dr. letter to Nettleton, 46.
" on Proselytism, 153.
" Missionary Sermon, 202.
" his Convention, 168, 172.
" Letter of Juvenis, 194.
Bolivar, 56.
British Foreign Bible Society 118
Bell, Adventures of 52.
Bona Fide on Orthodox Anathemas, 34.
Bancroft, Rev. Dr. his Sermon, 105.
Bible in South America, 65.
Brotherhood of Mercy, 64.
Bible Society, Female Aux. of Boston Report, 60
Bible Society, 9 86 106 118.
Bucaniers, account of, 8.
Biblical Criticism, 165
Biddle, J. 164 165
Blackberry Syrup, its use, 124
Bigelow's Sermons, 197 201
Baptists Eng. Unitarian, 185
Burmah, account of, 76
Brookfield Ordination, 175.
B. his communications, 102 134 138 150 166, also see Theatrical Exhibitions.

C

Colonization Society, 18, 71, 104, 110.
Calcutta, Schools there, 19.
Canals, 16.
Clergyman's Diary, extract from, 14.
Children at Church, 22, 26.
Chronometers, 12.
Chalmers, his eulogy of Newton, 42.
Candor, Aqua Homo's remarks on, 54.
Contentment, 56, 189, 193, 201.
Catholic Relics, 29.
" Petition 141.
College in Europe, 29.
Catholics of Prussia, 104.
" of Naples, 104.
Catholicism, 106.
Christian Enterprize, 102.
Channing, Rev. Dr. his N. York Sermon p. 6, 9, 17, 21, 25,—Notice of passages in a Review of it, 70,—Notice of in M. Repository, 81.
Cruelty to Bruties, 8.
Christmas, Reflections on, 1.
Creeds 169 173 177.
Clement on Revivals 159 170 174.
Cappe Mrs. her Anecdote of a Child 126.
Common Prayer Book 132.
Consumption Cure of by Pulmel 136.
" by Liverwort 184.
Convention of Nettleton and Beecher 168 192.
Calcutta Unitarian Mission 182 202.
" Bishop of 162.
Canning his Speeches 92.
" account of 104 116 146.
Christian Denomination 97 101.
Christian Conference 158.
Clough Rev. Mr. his letter to Mr. Perkins 145.
" to Smallfield 97 101.
Colman's Sermons 121.
Christian Tract Society 114.
" Liberty 114.
Controversy 117.
Country and City Poor 205
Cambridge Theol. School 110.
Codrington Admiral his Naval Victory 203.
Commissioners for Foreign Missions account of their meeting at New-York 170.
Country Clergyman his Anecdote 176.
Christian Enterprize B.'s remarks on 102.
Children's Books 206.
Cellars left open 175.

D

Demoniacs, 37, 41.
Divines of New-England, 53, 61.
Davis, W. B. 38, 42.
Drunkenness, cure of, 16.
Duke of York, 56.
Damon, Review of his Sermons, 49.
Dewey Rev. O. his Discourses.
Dwight Rev. S. E. notice of his Sermons 130.
Dialogue in a Steam-Boat 193.
Dissenters English 69 114.
Dissipation Religious 81.
DEDICATIONS.
New-York, 2nd. Cong. Unitarian, 1—Salem, 1st Church, 17—Amesbury, 82—Nashua Village, 102—Danvers, 58—Saxonville Church, Framingham, 150 154—Stow, 159—Saco 190—Lechmere Point, 206.

E

E. Y. his communications, 10, 26, 90, 122, 182.
England, Religious parties there, 49, 53, 57.
Evening Ride, 24.
Elwell, his trial, 5, 9, 122, 139, 182, 206.
Episcopal Church Schism in 178.
Eastern Customs 77.
External forms in Religion 138.
Evangelical Missionary Society, 66.

F

Franklin unpublished letter of 20.
Free Masonry 34 42.
Fuel Society 62.
French Church 77.
False Shame in Religion 133.
Firmin Thomas 153, 157.
Framingham Dedication there 150
Female Domestics 110.
Female Asylum, 174.
Foreign Missions American Board of, Anniversary Meeting 170.

G

Gilman, his translation of Schiller, 25.
Groton, Religious Affairs, 38, 74, 78, 84, 86.
Greeks, efforts in behalf of, 30.
Geneva, Religious History of, 37, 45, 181, 189,
Genoa, Religious ceremonies of, 36.
Gospel Luminary 182
Griesbach N. T. 198
Glaciers of the Alps 8

H

Hicks Elias 2 10 14.
Harvard College 12.
Huntoon his Sermon 65.
Hymn Books Common Metre's remarks on 62.
Howard Benevolent Society account of 2.
Hymn Book new one 85.
Hunter J. D. 120.
Houses of Reformation 175 178 185.
Harvard College 128 146 148 150.
Hollis his communication 126.
" Remarks on &c. 143 166 198.
Heber Bishop his letters from India 164 176 179 188.

I

Ireland Religious Grievances of 48.
Infant Schools 4 5.
Indian Sacrifice 116.
India Christianity there 75.
Indiscreet Alliances 140.
Intemperance 109 120 178.
Irish Emigrants 128.
" Rebellion 192.
" Girl 196 200.
INSTALLATIONS.
Grosvenor, C. P. 14—Abbot, Rev. A, 106—Tracy, Rev. T. 190—Demond, Elijah, 183—Capen, Lemuel, 175.

J

Jefferson his letter to a Quaker 39.
Jesuits in France 50.
John the Apostle 6.
Juvenile Delinquents 66 100.
Judson Mrs. death of 62.
Jew Burning of 88.
Job Noyes Book of 93.
Juvenile Souvenir 187.

K

Kennebunk Ordination 170.
King Hon. Rufus 76.
Kenrick 109 117 121 153 157 196 201.
Kay Rev. J. his removal to Harrisburgh 94.

L

Livy, lost books of 2.
Lowell, Rev. Dr. his dedication sermon, 206.
Layman jr. his remarks on Creeds 169 173 177.
Layman, Jr. on Unitarian Preaching, 6, 14—on Study of the Scriptures. 98.
Layman, Jr. Reply to. by P. 10—by Caution, 14.
Lectures, Sund. eve. Commencement of, 2.
Lectures, Evening, 54.
Law on Ministeral relations, 13.
Lamson, Rev. A. his Sermon, 101.
Licenses, abuse of, 64.
Leisure Moments 116
Lambs rearing of 48.
Library Theol. Circular 86.
La Peyrouse 88.
L. Y. his communication 174.
Ledyard life of 160.
Learn a Trade 200.
Love of life in old age 129.
Liberal Preacher. 73 109.

M

Marriage, Reflections on, 52.
Mines, American, 56.
Mother's Grave, 46.
Methodists, account of, 15, 19.
Milton John, his writings, 90.
Ministers, their legal claims, 13.
Mexicans Ancient 112.
Money Diggers 128.
Mystery Scripture meaning of the term 126.
Mesopotamia travels there 125.
Motte's Sermon 125 129 133 137.
Married well 176.
Michael Servetus 170.
Miser's Will 160.
Match Girl 188.
Memorial New-England's 6 12.

N

No Trust 124.
New Testament B. G's edition 123.
Niagara Exhibition 138.
New Church on Castle Street 127.
Nettleton his letter 161.
New Lebanon Convention 168 172.
Noyes his Book of Job 93.
Napoleon life of 152 177 182.
Napolon secret of his popularity 48.
Nautical Invention 184
New-England's Memorial 6 12.
Navarin, Great Naval Battle 203.

O

Orthodox Anathemas 34 42.
Orphan 20.
Owen Robert his Social System 102.
Old Times 80.
Oneida and Troy Revivals 141 145 149 162.
Orthodoxy Variations of 157.
Orthodox Proselytism 166.
Orthodox designs of Church and State 169.
Orthodox Fiction 169.
ORDINATIONS.
Aspland, Rev. R. B. England, 5—Hill, Rev. Alonzo, 50, 54—Sewall, Rev. C. C. 53—Goldsbury, Rev. John, 90—Gage, Rev. N. 102—Wells, G. W. 160—Cleveland J. P. 27—Stetson Caleb, 34—Holt Jacob, 38—Southmayd D. S. 67 70—H. C. Knight and J. Bristed, 78—Miller Rodney A. 67—Crampton, R. S. 67—Stearns, W. L. 136—Albro, J. A. 190—Noyes, G. B. 175
OBITUARY.
W. B. Davis. 34, 42—Parsons, Mrs. Elizabeth, 58—Barrell James, 70; King Hon. Rufus, 76; Ward William, 83; Phillips Hon. William, 87.—La Place, 112—Evans, Rev. John, 113—Sturgis W. W. 127—Little, Rev. Robert, 130—Holley, Rev. Dr. 130—Wainwright, Henry, 139—Allen, Hon. Joseph, 146—Norcross Otis, 190—Dana, Rev. Dr. 198—Brewster, Miss Eliza, 18—Wyman, Dea. B. 22—Barrell James, 70—Batchelder, Mary Anne, 183

P

Peterboro' Installation, 106.
Peace Society, 22.
Puritans, 33.
P. his reply to Layman, Jr. 10.
Paintings Athenaeum Gallery of, 108.
Pilgrims, an account of, 6, 12, 45.
Persia, 8.
Portugal, Religious manners of, 65.
Praise and Censure, 60.
Perkins his Steam Engine 100
Pilgrim Fathers 132
Peru conquest of 16
Pastor's Sketch Book 177
Peculiar happiness of Religion 150
Physalis 112
Penn and the Indians 188.
Pilgrims of New England 189
Prison Discipline 128
Palestine 69
Prussia Jews there 69
Presbyterians 90
Prussia Queen of, her Tomb 88
POETRY.
Album, 52—Absalom, 124—African Chief, 24——Brook, 40—Broken Heart, 120——Charter Oak, 124—Child weeping its mother's death, 6—Christian Sympathy, 112——Dirge by Croly, 29—Desolation of Eyam, 140—Deserted House, 129—Drunkard's Horse, petition of, 12——Evening Hour, 100—Evening on Pelion, 152—Evening Hymn, 60—Emmet Robert, verses on, 48, 192——Fessenden, Mrs. her poetry, 161—Farewell, by Heber, 120——Father Land, 108——Grave-Yard Sketch by Schiller, 25—Glories of Creation, 153—Greek Soldier's Farewell, 92.
HEMANS Mrs. her Poetry,
Pilgrim Fathers—Sound of the Sea—The Better Land—The Wreck, 53—Madame Laughan's Tomb, 56—Christ Stilling the Tempest, 64—On Washington's Statue, 74—He walked with God, 77—Homes of England, 81—Spells of Home, 92—Penitent's Offering, 156—Antique Sepulchre, 160—Kindred Hearts, 168—Death a Solemn Hour, 184—Memory of a Friend, 188—Song of Emigration, 196—Dial of Flowers, 204.
Holley lines on the death of, 182——Indian of the Cliff, 16—It is not death, 173——Judea, 108——Last Eve of Summer, 180—Lament, 36—Love to Christ, 144—Last Plague of Egypt, 96——Mother what is Death, 184—Mother's Dirge, 41—Man and Woman, 32—Mother, 156 Mourner, 164—Mountain Bard, his lines, 40, 72—Mount Blanc, 73——New Edition of an Old Parable, 4——Old Man, 69—Orphan, 20——Prayer, 104—Palmer's Hymn, 85——Quincy, Jr. lines on, 37.
Remember me, 28—Reflections on the close of the year, 205—Reflections on the New Year, 1—Restoration of Israel, 24—Resolution of Ruth, 117—Remonstrance of Verb to Lie, 76—Roy, to Laura W. 64——Summer Flowers, loss of, 40—Sabbath Morn 180—Sabbath Bell, 192—Swan, 152—Sacred Lyric, 131—Snow Flakes, 13—Simile, 88—Sketch from Life, 80—Stanzas by C. 68—Stranger and his Friend, 116—Times Changes, 20—Thoughts, 61—Twins of Lamerton, 88——Village Church, 89—Voice of Winter, 204——Warnings, 44—Walter Ferguson to his Mother 176—Willis's Address, 128—Withered Blossoms, 148.

Q

Quakers Schism among them 2 6 10.
" account of 33.

R

Royal Family in England 32
Robbery religious 11
Rogers John posterity of 36
Religious Hierarchy anecdote relating to 66
Refuge House of 62
Retreat for the Insane 128
Received Text of New Testament 89 93
Religious Intoxication 187
Revivals Remarks on 125 129 133
Rhode Island 144
Religious Services at Table 162
Richmond Rev. Dr. Sermon 149
Revolutionary Worthies 152
Rammohun Roy 66 154 190
Rumor his communication 154
Revivals 118
Religion Peculiar happiness of 150.
Revivals, Clements Letters on 158 170 174.

S

South Boston Installation 175.
Salem, First Church, 17, 21, 25, 29.
Schiller, his Grave-Yard sketch, 25.
Slavery and Slaves, 13, 17, 18, 21, 31, 61.
Swis Scenery, &c. 12.
Steam Engine, Perkins's, 100.
Scripture, Misquoting of, 52.
Storer, B. his Address, 49.
Sandwich Islands, disturbance there 29.
Sandwich Island Mission 119
Sunday School Instruction, 30, 34, 45, 54, 61, 82
Sturgis W. W. notice of 127
Switzerland, fall of 192
Statue of Washington 191
Saco Dedication there 190
Spanish Peasanry 136
Smallfield's letter to Clough 185
Stearns W. L. his ordination 186
Stoughton Ordination there 186
Symbolical Descriptions 188
Sabbath in New England 140
Sunday School Society 142
Soda Shops 142
Sea Bathing 140
Slavery West Indian 138 148
Soldiers Orphan 204
Stow Dedication 159
Scott's Life of Napoleon 144
Scotland Unitarianism there 150
Seriousness Religious 77
Selfish Boy Reformed 132 180
Savings Bank 120
Sunday Amusements 184
St. Mary's church 72
Senex his communications 194
Study of the Scriptures 98
Sectarian Solicitation of charity 115
Sabbath Schools 80
South Dr. his Discourses 78
Sherwood Mrs. her writings 89
Scripture Illustrations 205

T

Turks Character of 8.
Toleration, 61.
Theatres, remarks on 46 102.
T. his communication 46.
Theatrical Ezhibitions 106 110 114 118 122 130.
Test Acts English 98.
Theatres 182 194.
T. Y. in reply to B. 166 186.
Tone of Morals 76.
Text of the Three Witnesses 130.
Theological School Cambridge 110.
Theological Education Society, Anniver. of 142
Tuckerman, Rev. Dr. his Charity sermon 198
" his fourth Report 205.

U

United States and England 100.
Unitarian belief 189 193 201
Unitarianism progress of 1 39 42 78 94 173 182 185 188
Unitarianism pretended doctrine of 154
Unitarian Marriage Bill 57 142
Unitarian Association Sermon 82 86
Unitarianism in Ireland 205
Unitarian Creed 33
Unitarian Missions 62
Unitarian Criticism 58
Unitarian Laymen 41
Unitarians and Socinians 105
Unitarian of Charleston S. C. 105 109 113
Universalism no part of Unitarianism 202
Unitarian Bible 193 202
Universalists 15
Upham Rev. C. W. his Sermon 17 18 25 29

W

Wirt his remarks on Adams and Jefferson 28.
Whitaker remarks on his trial 33.
Waldenses account of 109 117 121 153 157 197 201.
What is a Unitarian 157.
Ware Rev. H's Dedication Sermon 154.
Ware Rev. Dr's Hollis's Charge 198.
Witnesses 130 198.
Walker Rev. J's. P. B. K. Discourse 142.
Weems account of 90.
" his Sentence 139.
Whitman's Sermon 123.
Woman 134.
Williams the Welch Bard 152.
Waltham Religious Affairs there 146 154.
Wife brutal treatment of 76.
Washington his Papers 88.
" account of 96.
Wells Geo. W. Ordination of 170.
Waterloo Monument 132.

Z

Zuinglius his communication 74 203
Zuinglius, Unitarians respect for the Bible, 206
Zuingle, his Communications on Revivals, 125 129 133

NEW TESTAMENT.

THIS day published by *BOWLES & DEARBORN*, 72 Washington-street, the first number of the New Testament in the common version, conformed to Griesbach's *Standard Greek* Text—containing the Epistles to the Romans and Corinthians.

Advertisement to the work. In the preceding pages, an attempt is made to afford to the English reader the benefit of Professor Griesbach's restorations of the sacred texts. The labors of that eminent critic are well known to have obtained the nearly unanimous approbation of learned men of all denominations. The common version is here reprinted, with no other alterations, either of words or punctuation, than the amended text requires. In making these, the Manual edition of Griesbach, the most mature fruit of his studies, has been strictly followed. The editor has aimed to present the common version precisely such as it would have been, if it had been made from the revised text. If this specimen is favorably received, the work will probably be continued in seven or more numbers, to be published monthly. The second number, containing the rest of St. Paul's epistles, is in press and will be published early next month. Dec. 15.

THE ATHENEUM;

Or Spirit of the English Magazines—
For December 15, 1827;

THIS day published by *John Cotton*, corner of Washington and Franklin-street. *Contents.*—The Tomb of De Bruce; Hide-and-Seek; A Breakfast in Newgate; On a Sun-Dial; Woman on the Field of Battle; Vicissitudes in the Life of an Actor—No. 3; Death in the Kitchen—by Thomas Hood; The Fatalist. The Introduction to the Chronicles of Canongate—by Sir Walter Scott; Singular Assassination in Kincardineshire; Cinderilla; Time; Taking Physic; Hereditary Talent in Actors; The Negro's Heir-Loom; Raising the Wind; Twelve Golden Rules of Charles I.; Pleasures of Study.
Dec. 15.

THE SCHOOL; or Lessons in Morals, No. I; this day published and for sale by COTTONS & BARNARD, 134 Washington street. *Contents.* The School; Leaving School; What do we go to school for? Taking an Apple; Susan Jenkins; Joanna turned out of School; Washing the Gown. *Author's Notice*; Although a great number of books for children have lately appeared, many of which contain excellent moral lessons and instil the purest principles; there is still a deficiency of examples showing the direct and practical application of these principles to the every-day duties and familiar concerns of children in humble life. It was a feeling of this deficiency which gave rise to the following pages. They were written as circumstances suggested the want of each particular lesson, and read to a number of children in whom the writers were interested. The pleasure with which these children, and indeed children in other situations, always listened to them, and the belief that they sometimes applied the instructions immediately to their own conduct, encourage the hope that this may prove further useful. 8w Dec 8

BOOK OF JOB.

THE NEW TANSLATION OF THE BOOK OF JOB, which has been lately recommended, by our best biblical critics, to the attention of the reading community, is for sale at the Office of the *Christian Register*, 166 Washington-street. Nov. 24.

CAMBRIDGE EDITION OF HYMNS.

HILLIARD & BROWN, Booksellers at Cambridge, have a few hundred copies of the above work, the fine edition, (third corrected) 12mo. which they will sell at cost if applied for soon.

These copies are not so desirable, indeed, to Societies now first adopting the work, as the *subsequent editions;* but claim the particular attention of such as *already use* the *second* or *third*, for whom they will prove much more convenient.
Nov. 27, 1827. 8t

CHRISTIAN REGISTER.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *Two dollars and seventy-five cents.*

Those who pay after the first six months will pay *three dolars.*

Those who delay payment till the close of the year will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May.
Bridgewater North, Mass.	Perez Crocker.
Easton, "	Daniel Reed.
Eastport, Maine,	Daniel Kilby.
Hingham, Mass.	David Andrews, jr.
Kennebunk, Me.	Barnabas Palmer.
Keene, N. H.	John Prentiss.
Portland, Maine,	Barnett Peters,
Portsmouth, N. H.	John W. Foster
Plymouth, Mass.	William Brown.
Sandwich, "	Rev. Ezra S. Goodwin.
Townsend,	Aaron Keyes, Esq. P.M.
Trenton, N Y.	Rev. J. B. Pierce.
Walpole, Mass.	Palmer Morey.

BOSTON:

PRINTED FOR THE EDITOR, BY SAMUEL B. MANNING, AT NO. 166 WASHINGTON STREET.